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Crawhall not president

Kasenberg not president either

Daily News Service

James Green emerged victorious in his bid for President of McGill Student Society, the district returning office announced at 1:00 am this morning.

With 44 per cent of the vote, Green overcame Alliance candidate Nigel Crawhall and Todd Kasenberg with 29 per cent and 21 per cent of the vote respectively. Six per cent spoilt their ballots.

Only 15 per cent of McGill students voted.

Mike Orr defeated Alliance candidate Helen Ward by a margin of 1103 to 549 to become next year's MSS Vice-President Internal. Daron Westman of the Alliance was soundly defeated by Luc Joli-Coeur, who will be

Vice-President External for the 1985-86 academic year.

Victorious in senatorial positions were: Mark Warner, and Alliance's Lilani Kumaranayake in Arts; Mark Simmons in Engineering; Andrew Foti in Law; Andrew Sheiner in Management; and Ron Leber and Robert Wilson-Smith in Science.

The *McGill Daily* lost its fee increase appeal 1376 to 1114, but won an equalization of fees by a margin of more than two to one.

Alliance candidate Amy Kaler squeaked by to take the position of Undergraduate Representative to Board of Governors.

Overall, the Alliance won two of the seven positions they ran for. Said Alliance V.P.-External candidate Daron Westman: "We

tried to put the issues up front for students but failed."

Asked if running as a slate hurt the Alliance Westman replied: "No. Never. That was the one bright spot of the campaign." They would not have wanted to win by campaigning any other way, Westman later added.

The victor, James Green, differed: "I think their (the Alliance's) biggest mistake was running on a slate. We had a debate in Engineering and I did really poorly. I might have lost Engineering if Nigel wasn't part of the Alliance."

The campaign was marked with accusations of ballot box stuffing, poster sabotage, and other unethical behaviour, which are currently being investigated by the *Daily*.

B.C. cutbacks hit women first

by Helen Ward

The re-election of British Columbia's Social Credit government on May 5, 1983, marked a new low point in the struggle for women's rights in the province.

Bill Bennett and the Social Credit government immediately embarked on a "restraint" program. They fired government employees, made cutbacks in public services, and pushed through new legislation to allow them to implement their restraint policy.

Much of this new legislation has directly affected the situation of women in the province.

The new Human Rights Act eliminated the clause prohibiting "discrimination without reasonable cause," which had previously governed sexual harassment cases. This elimination will also make women looking for jobs more susceptible to discrimination on the bases of their height, strength, or weight.

All the work that B.C. unions and women's lobby groups have

done to achieve equal pay for equal work has been halted by the indefinite extension of wage controls in the public sector.

Education cutbacks also directly affect women.

Many universities have been forced to eliminate or reduce night-school programmes — many of whose participants are women with children. Funding for the Women's Access Program, which provides job training for women, was also axed. Seventy-one per cent of the teachers laid off in the public school system were women.

However, the area of social benefits has been hit the hardest. This includes welfare payment freezes and cutbacks to single parents, 80 per cent of whom are women.

Daycare supplements and legal aid services have also been drastically cut. Rape crisis centres have had their funding reduced and the Vancouver Status of Women group has been completely eliminated.

What is happening on the West Coast may soon spread to the rest of Canada. Cutting social programmes, eliminating the principle of universality or cutting education programmes, is bound to affect women first and foremost. The federal government is heading towards a similar policy.

What happened in B.C. is ample enough.

Women can be guerillas too

by Susan Gordon

In February 1982, an American-trained division of the Salvadorean army was driven back by a guerilla platoon. It was a humiliating defeat, made worse for these crack troops by the fact that the guerillas who had just defeated them were all women.

Since December 1981, a guerilla group composed entirely of women, has been operating within the ranks of the Farabundo Marti National Liberation Front (FMLN) in El Salvador. This group, the Silvia Platoon, was organised by women who had formerly fought in mixed

guerilla groups. It is named after a guerilla commander who was captured, tortured and killed by military troops.

This is not the first time women have been included in guerilla forces. Mixed guerilla forces have fought in other countries, notably Nicaragua and Mozambique. It is also not the first time women have acted as military commanders in these forces, but rarely has a unit composed entirely of women achieved such great success.

Salvadorean women have risked their lives opposing dictatorships throughout this century. They demonstrated and occupied police headquarters in

protest in the 1920's and 30's. In spite of the threat to their lives, women have denounced the disappearance of their children and other family members.

The "weaker sex" has not been spared the repression meted out by government forces against its opponents: women are tortured, raped and assassinated on a daily basis. Police, soldiers and paramilitary organisations are notorious for their brutality during raids and arbitrary arrests.

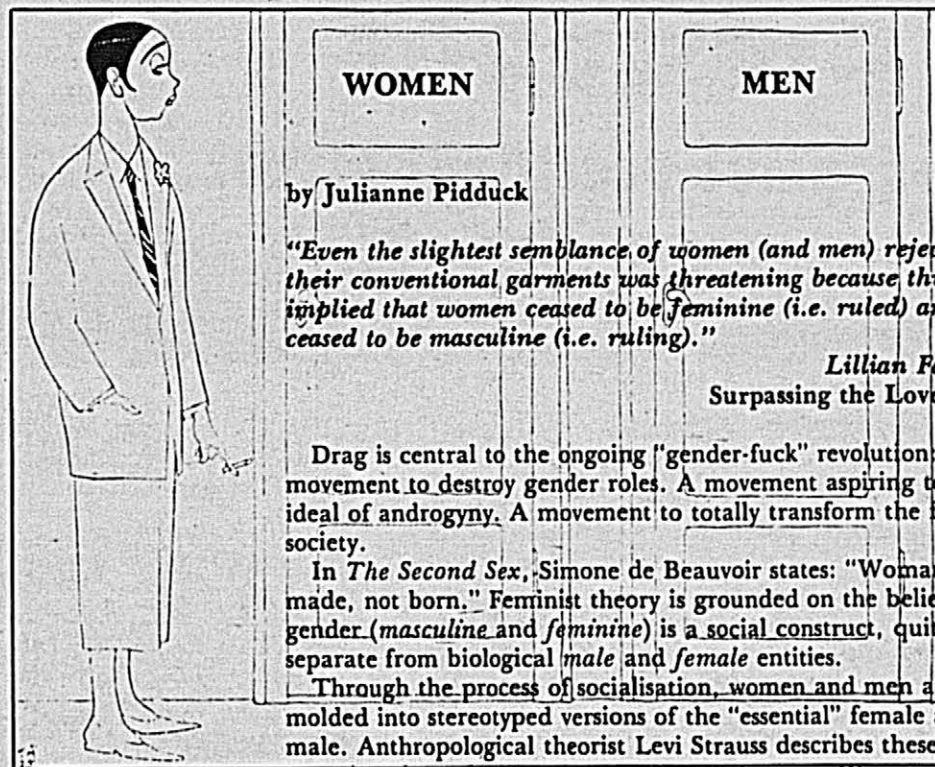
Under such circumstances, with many of the men already fighting, it is women who have had to bear the brunt of military repression. It should not be surprising they are acquiring

military skills in order to defend themselves and their country.

The platoon's first battle was the successful ambush mentioned above. The group defended guerilla territory against attack by the special anti-insurrectionist battalion, Atlacatl, and the Fifth Brigade of the Salvadorean army. The Silvia Platoon was successful in driving both battalions back. The platoon has since proved itself many times over.

The important thing about this group is that their actions and their victories are filling new pages both in the history of women's achievements and the history of their country.

Gender benders



by Julianne Pidduck

"Even the slightest semblance of women (and men) rejecting their conventional garments was threatening because this implied that women ceased to be feminine (i.e. ruled) and men ceased to be masculine (i.e. ruling)."

Lillian Faderman
Surpassing the Love of Men

Drag is central to the ongoing "gender-fuck" revolution: a movement to destroy gender roles. A movement aspiring to the ideal of androgyny. A movement to totally transform the fabric of society.

In *The Second Sex*, Simone de Beauvoir states: "Woman is made, not born." Feminist theory is grounded on the belief that gender (masculine and feminine) is a social construct, quite separate from biological male and female entities.

Through the process of socialisation, women and men are molded into stereotyped versions of the "essential" female and male. Anthropological theorist Levi Strauss describes these opposites through the nature/culture dichotomy. Women represent "nature": they are ascribed a passive, nurturing (motherhood), emotional (irrational) role. Men, through "culture", represent the realm of thought (rationality and politics), and assertiveness (war-making).

Although these categories become blurred around the edges it is easy to recognise ourselves somewhere within them. Clearly both halves of the nature/culture split are incomplete. Gender is especially odious to women, since the aggressive element (yes, I mean men!) holds power and controls our destiny.

Androgyny means the dissolution of gender. Not the glueing together of Farrah Fawcett-Majors and Indiana Jones, or even some mediocre middle ground (like Michael Jackson). Rather, it is the harmonious blending of the best of what is now masculine and feminine: an assertiveness which is gentle, a sensitivity which is not self-destructive.

Clothing, hairstyles and fashion are closely linked to identity, especially in the formal division between the sexes. (Think of what you can do in a dress and high heels as opposed to bluejeans and Nikes. Women, what was the function of corsets? Bras?)

Cross-dressing is a well-documented historical phenomenon. From the fifteenth century on there are records of many women who have disguised themselves as men. Joan of Arc is an obvious example. In *Surpassing the Love of Men*, Lillian Faderman describes why this happened:

"Transvestites were, in a sense, among the first feminists... they saw their role of women to be dull and limiting. They craved to expand it — and the only way to alter that role in their day was to become a man..."



Apart from these obscure examples, transvestism is most commonly associated with lesbians and gay men. Especially in the last century, a thriving, artistic subculture has appeared in major cities in the Western World. From the turn of the century until the 1930s, Berlin and Paris were especially famous for their gay nightlife which featured cross-dressing and all manner of bizarre sexualities.

More recently, San Francisco has given birth to a movement called radical drag, which theatrically questions gender roles. These gay men dress in excessive "feminine" (the most popular figures are Marilyn Monroe and Diana Ross), complete with hairy legs and chest, or beard. Toronto's "Sisters of Perpetual Indulgence" tastefully combine nun's habits and beards.

Lesbians are often accused of being 'male'. Suits and top hats are common garb for both 19th century and contemporary lesbians. In the same manner in which fifteenth century women donned men's clothing in search of autonomy, many modern lesbians use male clothing to reject the female role. The result is neither masculine nor feminine, but something approaching androgyny.

The lesbian community here in Montreal and elsewhere embodies this spirit of independence, after generations of non-identity. Independence from men, and from conventional lifestyles.

Not all drag is an expression of individuality and revolt. Most 'agents of social change' would not name it as one of their strategies. It is a controversial aspect of one subculture's type of revolution. But it presents a challenge to the G.I. Joe/Barbie hegemony.



women in comedy

Female comics are breaking loose

by Catherine Bainbridge

I'd like to do a little poetry for you." Margaret Smith begins, "This one is by a woman I think most of you are familiar with. And it goes like this: 'I never lost as much but twice/and that was in the sod./Twice have I stood a beggar/before the door of God.'"

"But not anymore..." she continues, "Because now I use my American Ex-



press traveler's cheques. Hello, I'm Emily Dickinson. I don't get out much."

"I always wanted to be Emily Dickinson...because nobody ever wrote on the side of her garage: 'Emily puts out'."

Margaret Smith is part of a wave of new female comedians who won't bubble to their audience about how hard it is to get a man, or toss around one liners about the cellulite on their thighs. Smith plays a cool and self-confident weirdo with the dry monotone voice used often by men, but considered radical for female comics.

Ten years ago, during the late hours of small-time New York comedy clubs, those ladies who dared get on stage and risk hoots to "Take it all off" usually gave the audience what they expected — self-depreciation. Joan Rivers and her prototype Phyllis Diller, became the best at taking the audience on an almost hysterical tour through the daily humiliations of their love life.

Old style male comics, on the other hand, insult, punch-line and steamroll their jokes over the audience. Women are traditionally targetted for ridicule, *Take my wife — please*, along with non-whites and gays. They hit on those least able to defend themselves — sort of like the school bully beating up on anyone who doesn't look or act right.

Yet, there was a woman who delivered her punch lines with a force and toughness equal to any of her male contemporaries, but she directed her attack at men and traditional morality, not minorities. Mae West strutted her sexual promiscuity and her smarts confidently and she treated men the way many wanted to treat her, like a dope and a plaything.

Man: I've changed my mind.

Mae West: Yeah. Does it work any better?

The guy's no good. He never was no good, he never will be any good. He was born that way. His mother shoulda thrown him away and kept the stork.

You'd be the kind a woman would have to marry to get rid of.

Comedy clubs and stand up comedians have come back into style in Montréal. Five new English clubs, featuring comedy acts, have opened up in the last year. Unfortunately, there are very few women on the circuit and most of the men deal in the same old sexist and boring material, grinding out the insults.

Hemingway's, in chic centre-town Montréal, lets a few females do opening acts for the male headliners during their summertime comedy nights. They didn't do much better than the men.

I wear so much hairspray that when my boyfriend is ready to make the move on me, he puts on his gas mask.

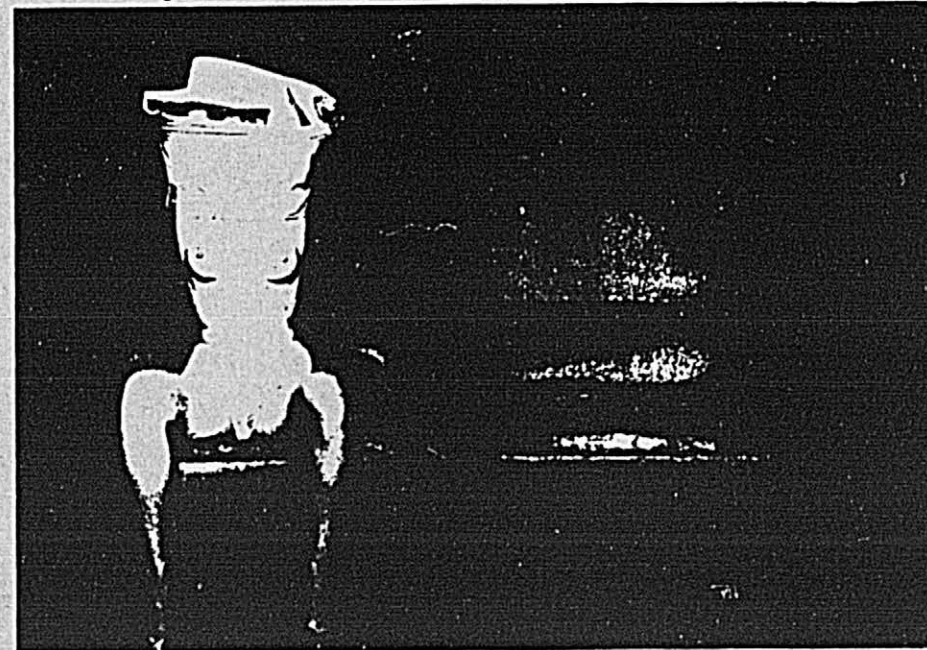
I was so flat that I could iron my dress while it was still on.

One black woman spent her microphone time heaping insults on Michael Jackson and Diana Ross. It's obvious that the best black comedians do the opposite. They hit right where their white middle class audience lives, and make them laugh at themselves, instead of someone else.

After the opening act, the "professional" headliner marched on stage.

Did you know the guy behind the bar is Italian? Hey Tony, can you get off for a couple hours? I need someone to pave my driveway.

He then proceeds on a non-stop



stream of insults to East Europeans, French, Japanese, Blacks, woman and lastly of course East Asians.

It is funnier for a stiff male aristocrat to slip on a banana peel than a woman in a short skirt. Likewise it is funnier when women stop denegrating themselves and comment on the men around them.

The new female comics coming out of New York are starting to do that.

Adrianne Tolsche to a male patron: If I talk to you and you don't want to answer, that's cool. I've been married. I'm used to no response.

Carol Roberts: I go to singles bars. And you always tell strangers your life history. It becomes such a rap. I have mine down to a science. I repeat myself like a stewardess. "Good evening. My name is Carol Roberts. I'm 4 foot 11. And I have been cruising you at an altitude of sea level for just over an hour

and a half. I'm a Gemini, Sagittarius rising, New York born and bred. In the event we should have a one night stand, my blouse will automatically pop open and two breasts will emerge..."

Sex is still the big-sell topic for both male and female stand-ups but these women have started to break the mold and can now experiment not only with new characters but new material.

The ACME Harpoon Company at the Hotel Meridian is the latest mainstream comedy act in Montréal. Three out of the five performers are female, which is quite a victory in comedy. The company's material is timid as they go for easy targets like the Queen, the Pope, and fundamentalist Christians. Susan Glover, in particular, has a wide range of comedic characters, but the script limits the women's parts to the female stereotypes you can find anywhere. Although most skits do not solely base their satire on these types, one sketch, Social Football places two catty, jealous and superficial females at each others throats. The male social commentators rationally discuss the actions of these petty women.

Brian: Good evening sports fans. I'm Brian Williamson along with Frank Hogan live at the beautiful La Tulipe Noire in downtown Montréal.

This is the championship game of Social Football between Vivian Peters of West-

but watch how she makes a come back on this play late in the first quarter.

Vivian: How's your husband Barry doing?

Sheila: My husband's name is Murray.

Frank: That's where Vivian fumbles. But watch this amazing recovery.

Vivian: Oh, he introduced himself as Barry when I saw him with that blonde.

Just what the partons paying \$10-\$12 a seat asked for.

Lily Tomlin is still one of the best female comics around.

Doctor Eileen Dacey author of the best selling book "I'm great you're great." reading from the letters of concerned husbands:

Dear Dr. Dacey,

I'm writing to you because something odd is happening to my home life. It's about my wife. It all began the other morning when my children and I gave our breakfast orders like we always do. Suddenly, she lay the toaster on its side and began shooting pop tarts at us.

P.S. I recall she once said I make love like a pop tart. Could this be a clue?

Dear Dr. Dacey,

I'm beginning to dread coming home at nights. Today I came home to find my wife sitting in front of the television set — clicking at the children. Is there a wife re-habilitation centre you can refer me to?

One new female comedian to listen for is Whoopie Goldberg. She is a black Jew from New York. When she was younger, she says in her act, she'd put a white towel over her head, prance around the room and pretend she was a white girl with long, blond, flowing hair, in hopes that some corvette with Biff, the football star, would zoom up and take her away.

In Montréal, the few female comics that perform are still catering to an audience that wants nothing more than some live television when they go out for dinner. But the experimentation and risks being taken by women elsewhere are slowly change an industry that has for so long kept women out.



mount and Sheila Blackburn from Hampsted. As we await the arrival of the players from the powder room, let's join Frank Hogan. Frank are you there?

Frank: Yes, Brian, I sure am.

Brian: Before we get started what can we expect from this game tonight?

Frank: Well, Brian it's been a very exciting series so far so I only hope...

Brian: Sorry to interrupt you Frank but...

Frank: You can see the two players enter the restaurant, take their places at centre table, and right here is where it all begins.

Frank: Sheila wins the toss and elects to receive. Now watch this opening kick-off by Vivian Peters.

Vivian: You're late. Well you were a little tipsy when we made this date. You're looking radiant this afternoon. Why didn't you tell me you were pregnant?

Sheila: I'm not.

Frank: ...What an opening barrage. She had literally no chance on that play,

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Must register in person before Friday, March 8/85

Pourquoi inviter les hommes à participer à un Spécial Femmes? Bien sûr, les femmes se doivent d'élaborer puis de consolider leur vue propre du monde, de la place qu'elles y occupent, de celle qu'elles voudraient y occuper, et du type de relations qu'elles aimeraient engager. Cependant, il nous semble que la réflexion que nous avons amorcé aurait pu être partagée par les hommes; et surtout que les relations hommes-femmes doivent être construite par les deux sexes.

Tout d'abord, une participation masculine aurait permis une démystification de l'équation: *féminisme égale anti-hommes*. Le féminisme ne se limite pas à la négation de tout ce qui est masculin, le mouvement n'est pas seulement réaction, mais aussi évolution.

Le fait d'exclure les hommes contribue à maintenir la ghettoisation du mouvement. Les minorités sont, dans l'opinion populaire, les femmes, les autochtones, les handicapés, etc... Si nous empêchons les hommes d'intervenir dans nos pages, nous renforçons l'image d'une femme marginalisée.

La libération des femmes ne saurait être effective et complète si les hommes restent engoncés dans leurs attitudes et comportements «machos». Permettre aux hommes de participer les aurait incité à réfléchir sur la *question femmes*, ce qui n'aurait pas été mauvais.

D'autre part, discuter entre femmes de points comme la pilule, l'avortement, les garderies...équivaut à nier aux hommes leur part de responsabilité. Il est important pour leur libération (comme pour la nôtre) qu'ils se sentent concernés directement par ces questions.

Le discours féminin a été si souvent censuré, nié, que d'appliquer cette même censure aux hommes serait répéter l'histoire, mais à l'envers. N'adoptons pas l'étroitesse d'esprit que nous avons tant décriée par le passé; ne discriminons pas nous aussi par le sexe.

Enfin, l'exclusion des hommes ne sert aucunement la cause que nous défendons. Au contraire, couper la parole aux hommes aura pour effet de diminuer la portée et l'effet de notre Spécial Femmes.

Astrid Bucio
Athena Davis
Sophie Durocher



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PRO

Male participation

*"In a truly egalitarian society this issue would not be necessary."
McGill Daily International Women's Day Issue March 8, 1984*

As long as there's a need for this issue, there's a corresponding need that it be written and produced by women.

Women should be the only ones to define the issues that affect them both for themselves and for the rest of the world. Specifically, this issue of the *McGill Daily* was produced exclusively by women to present women's issues to the public from a woman-centred point of view. Women need the opportunity to present their viewpoints and their work without interference or domination by men.

In a world where women must operate within limits and conform to standards set by men, women need to establish their own identity. Women can discover an identity other than the one which has been imposed on them. This can only hap-



The freedom of the press belongs to those who control the press.

pen through the willingness to break — if only for a limited time — from the male point of view. For this reason the male perspective is not included in this issue of the *McGill Daily*.

We realise the mere physical absence of men does not equal freedom from social conditioning. But it does ensure that women are freed from the need to vie with one another for male approval. This allows women to develop a feeling of solidarity and initiates a process of relearning. Working together women can define themselves vis à vis women, instead of vis à vis men. Women can also learn to work cooperatively, rather than competitively, with other women.

The process by which this issue is created is as important as the issue itself. A women's issue created exclusively by women is the only way to avoid the inconsistency of an issue devoted to women but produced in the presence of men, diluting and diverting women's creative energies.

As the oppressors, men are not qualified to write about women for women. They have not experienced the negative consequences of a male-dominated society.

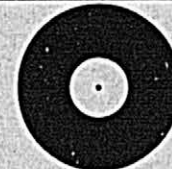
This issue does not represent an ideal. The ideal would be to work cooperatively with men and all women in an egalitarian society. However, until this ideal has been attained, this issue will be necessary.

Anna Asimakopulos
Leela MadhavaRau
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women in advertising

Selling women

by Anna Asimakopulos
Catherine Bainbridge
and Melinda Wittstock

Women are used in advertising to sell anything from hair conditioner to Corvettes to themselves.

With the entry of more and more women into the work force, the approach and use of women in advertising has been forced to change. The typical depiction of woman as housewife/sex-kitten of the 1950's is no longer applicable.

Advertising today bears the hallmark of subtle sexism — a form of sexism that is harder to discern, harder to combat.

Yet, the bottom-line remains the same. Even though you may have to look for it, women in advertising are still used as props, sex-objects, and bait.

These images, albeit subtle ones, fulfill an important role in shaping both men's and women's attitudes towards both sexual roles.

Through the advertising medium, women are presented with images of how they should appear, behave, and what role in society they should fulfill. These images, although often subtle, are ones of weakness, submission, dependency and mindlessness.

Yet, this advertising is geared towards women. And it works.

It works because we are vulnerable to these images. It works because so many of us strive to emulate the images we've been told to live up to. We spend a fortune on the newest make-up and fashion innovations, hoping that maybe we too can look like the impossibly beautiful clothing and makeup mannequins we see in all the magazines. Some women get anorexia nervosa trying to follow the skinny norms dictated by society. We feel frustrated and inadequate when we find ourselves unable to live up to the 'ideal' — an ideal image of women as defined by men for men.

It matters little whether we wear make-up or the latest fashions. If it makes us feel better about ourselves, fine. But, what really matters is that we're made to feel we should live up to men's definitions of ourselves. We are led to believe that if we don't conform to a certain 'ideal', we are unacceptable.



Career women can walk on air these days with Comfort Stride pantyhose. Gone are all your worries — you can work all day for unequal pay, do all the household chores and child-raising, and be a sensuous and vibrant fuck-machine all night! No problem. By wearing this product, you will become Superwoman®, still unequal, still a slave.



"WD-40 has opened new doors for me."

"Now I can fix things like a stuck door lock without any help. Just a spray of WD-40 gets it working. And it stops squeaks in door hinges."



"WD-40 has opened new doors for me," — this lucky housewife has just been saved from falling into an abyss of despair. A commercial product is her saviour. With WD-40, she no longer has to look out beyond her comfortable concentration camp and wonder what she is missing. WD-40 has kept her in her place.

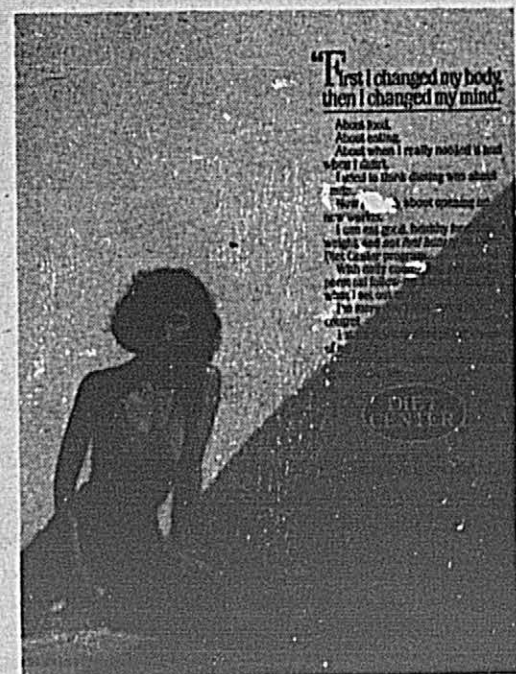


She's thrust up against a wall, and pinned there, overpowered by the all-powerful, definitive man. She seems disinterested, she seems dead. She is devoid of all manifestations of life; a mere shell to convey the weakness and emptiness of women.



"You've come a long way baby," we won't push you downstream on a pile of logs for smoking; really, it's okay to smoke, you've been emancipated, you can squat there in a compromising playboy-type pose and give a vacuous smile to show how grateful you are — Virginia Slims has done it all for you, baby.

"First I changed my body, then I changed my mind," now I am proud enough to show my body and sit here in this typical porn-mag pose. You see we women think the way our bodies look are more important than our minds. Our minds are less important because we don't have much self-control — it's the man's job to control our bodies.



Duffy: Misogyny as literary subversion

by Amy Kaler

Duffy, Clifford. *Blue Dog Plus*. Montréal: Dromos Press, 1984. 50 pages

Dromos Press (a tiny "arty" publishing house) has not distinguished itself; Clifford Duffy is not an especially good (or even competent) author, and there's no good reason to support him by buying this book — there are many good reasons not to. *Blue Dog Plus*, Duffy's first, deserves consideration for one reason only: as a textbook example of misogyny-as-"art".

Duffy appears to be styling himself as an urban confessional poet, writing in the first person, and recounting his physical obsession with an unspecified woman. Most of the poems trace his progress through a city (Montréal, according to the stream-of-consciousness biography at the back) and a world permeated with lust.

Lust itself does not imply misogynist or anti-feminist writing, and pure celebration of sensuality need not promote, imply or condone any

discrepancy in power among the people involved. For Duffy, however, physical desire is never gratified. Even sexual acts themselves serve only to thwart it, resulting in frustration, culminating in vengeance. Duffy refers to the "imp of want" "bawling for your (the woman's) haunches".

This frustrated lust is not directed toward any individual or personality with feelings or even eroticism to match the narrator's own; but to a female body. It's interesting that the poems never refer to the woman as a woman, or even a complete entity. She is described as a collection of discrete body parts — legs, breasts, buttocks, arms — and each is addressed separately, as though there were no unity holding them together.

The real danger of Duffy's poetry lies in the malevolent nature ascribed to these bits of body. This malevolence is pure, crude Freud — voracious devouring genitals and the like — which betrays a lack of sophistication

reminiscent of Norman Mailer at his least subtle. Examples abound, saturated with revulsion (disguising fear?): "sperm swamp" (the vagina), "baited legs", "useless thighs", "chic and paltry bait".

Combine fear, repulsion and obsessed attraction and one has the fundamentals of pornography, here dressed in abstruse images and stream-of-consciousness.

Women may be hated for causing this confusion of emotion:

"then the above commenced, biblical gardens sputtering rape murder gods lust avarice and the whole panoply of vice and virtue... everything was horrid. Until the Virgin Mary got a hypochondriac vest and swore her suitors off like the other one Penelope. You know the pure white virgin-whoremother slut type all packed in one statue, an archetypal mist of antiquity and iniquity, cupidity and stupidity."

Were Duffy a CanLit icon, he wouldn't get away unscathed with this type of writing.

Duffy certainly sees himself as a walker on the wild side — the time is always night, the streets are always dark and rainy, and the subject of the poetry is always in opposition to his environment.

Unfortunately, he identifies himself with another tradition — rather, an anti-tradition, with its antecedents in Genet, Mailer, Charles Bukowski, even Joe Orton and Jack Kerouac. These writers all evinced (even if they did not explicitly state) a belief that rejection of "civilised" literary conventions and styles implied rejection of civilised and humane morality, including injunctions against gratuitous hate literature. A case may be made that these injunctions were only surface prohibitions, and that misogyny runs far deeper than is apparent.

Possibly because of this deep strain of misogyny, punks, existential rebels and angry young men find women almost too easy a target for hostility. Disentangling oneself from social-literary conventions manifests itself both in

free-flowing sentences and in implied or explicit rape. For these writers, subversion and rebellion become ends in themselves, and readers are willing to overlook what would be inexcusable in their daily life if the writing is "alternative".

Illicit sexuality pervades *Blue Dog Plus* (he refers to writing as masturbation), but this sexuality is corrupt and debased. Its corruption and debasement is somehow validated by being "alternative" poetry, just as the more subtle misogyny of its predecessors was validated by tradition, convention and society.

The book concludes with the lines "i'll never forget you/ this is only the first poem/ i promise." For women, whom Duffy addresses but does not communicate with, this promise has the echo of a threat.

(*Blue Dog Plus* is available at Paragraph Bookstore. According to employee Elise Moser, a shipment of five copies has arrived. None have been sold.)

A woman immigrant's saga

by Alison Burch

Review of *Bitter Sweet Taste of Maple* (Toronto: Williams-Wallace Publishers, Inc., 1984) by Tacia Werbowski (\$11.95)

The Polish born Montreal linguist and writer Tacia Werbowski has published a first "novel" which is actually a collection of twelve very short stories or vignettes, each centred on the life of an immigrant female social worker in a Montreal agency. Despite its brevity, uneven prose style, and the metaphoric intrusion of too many maple leaves, *Bitter Sweet Taste of Maple* conducts a sensitive exploration into the minds and hearts of these uprooted women.

The book purports to reveal the lives of educated, modern women, who arrive in Canada determined to find independence in the "land of opportunity." Its central character and narrator, Teresa, proclaims herself a third generation "liberated" woman, a Polish Jew born in wartime, survivor of the holocaust: "All the women of our family were survivors, all of them were determined ladies with guts... only our men withered away, disappeared, vanished"—killed or demoralised by the war.

Having quarrelled with her father and separated from her husband, she arrives in Canada with her small son in 1968 (like Werbowski herself), bringing with her some bitter memories and her mother's legacy of self-reliance.



Bitter Sweet thus takes its place in a familiar tradition of Canadian immigrant sagas ranging from Laura Salverson's *The Viking Heart* to Adele Wiseman's novels. Its major defect is that it attempts to incorporate twelve of these sagas into a scant 70 pages, flinging the bare bones of a good story to the reader before rushing on to the next one. Viewed as a novel, it lacks a well-defined plot, integrated structure, and interaction between its characters. The narrative technique is flatly anecdotal, but relieved by flashes of lyrical insight which

save it from reading like a casebook on each of the social workers, who are often employed to counsel clients in life skills in which they themselves are ironically deficient.

Ulla, for instance, is a Swedish divorcee who heads a support group for alcoholics. But she goes on drinking binges to relieve her sense of being "unnoticed, unappreciated"—temperamentally a misfit in Canadian society. Ulla, for instance, is a Swedish divorcee who heads a support group for alcoholics. But she goes on drinking binges to relieve her sense of being "un-

noticed, unappreciated"—temperamentally a misfit in Canadian society. And Laura, admired for her expertise in caring for the elderly, is babied and bullied at the age of 45 by her charming, wheelchair-bound mother.

A wealthy matron, Crystal is the indefatigable "Florence Nightingale of the social work profession": "She held her clients' hands, absorbing their pain, healing their wounds and learning to excel as a therapist, magician of words, a seismograph registering every nuance of human feeling." But

while lavishing her loving attention on sometimes dubious objects, she is too busy to be aware that her 17 year old daughter is having an abortion.

Few of the women succeed in shaping their own lives, or find real satisfaction in their work or in their personal relations. Most are caught up in suffocating, odd or incomplete family situations or love affairs, and appear to immerse themselves in their work as a desperate form of therapy or self-discipline. Jacqueline, on the contrary, falls victim to a langorous dream world after the disappearance of her lover, and becoming a virtual recluse, sinks into "Her kingdom of bed, the place of her own animated films, inevitably with the happy ending, where the hero and the heroine go to sleep together wrapped in her white wedding dress."

Sadly, one senses that comfort and support are always just around the corner, or in the office next door; but the women fight or surrender to their problems in isolation, while trivial chitchat and gossip reign in the halls. Those who come to terms with their destiny and realize their creative potential do so emphatically alone: for one would conclude from the narrator's distant, wistful observation of her colleagues that there is no real community among women, even in the social service profession.

listings

listings

CLASSICS

Simone de Beauvoir, *The Second Sex*
 Betty Friedan, *The Feminine Mystique*
 Kate Millet, *Sexual Politics*
 Alice Walker, *The Color Purple*

FEMINIST THEORY

Radical Theory
 Mary Daly, *Gyn/Ecology*
 Andrea Dworkin, *Pornography: Men Possessing Women*
 Robin Morgan, *Going Too Far*
 Shulamith Firestone, *The Dialectic of Sex*

Black Feminist Theory

Angela Davis, *Women, Race and Class*

Socialist Feminist Theory

Shiela Rowbotham, *Woman's Consciousness/Man's World*
 Michele Barrett, *Women's Oppression: Today's Problems in Marxist Feminist Analysis*
 Mary O'Brien, *The Politics of Reproduction*

Lesbian Feminist Theory

Ti-Grace Atkinson, *Amazon Odyssey*
 Rita Mae Brown, *A Plain Brown Wrapper*
 Jill Johnson, *Lesbian Nation*

Third World Feminist Theory

Miranda Davies, ed., *Third World, Second Sex*
 Gayle Omvedt, *We Will Smash This Prison*

Liberal Feminist Theory

Nancy Friday, *My Mother, Myself*
 Barbara Ehrenreich, *The Hearts of Men*
 Gloria Steinem, *Outrageous Acts and Everyday Rebellions*

General Theory

Virginia Woolf, *A Room of One's Own*
 Adrienne Rich, *Of Woman Born*
 Francoise d'Eaubanne, *La Feminisme ou la Morte*
 Mary Ellman, *Thinking About Women*

FICTION

British Fiction

Jane Austen, *Emma*
 Emily Brontë, *Wuthering Heights*
 Charlotte Brontë, *Jane Eyre*
 George Eliot, *Adam Bede*
 Charlotte Perkins Gilman, *The Yellow Wallpaper*
 Gertrude Stein, *Selected Writings*
 Virginia Woolf, *To the Lighthouse*
 Doris Lessing, *The Golden Notebook*

Canadian Fiction

Emily Carr, *Klee Wyck*
 Gabrielle Roy, *Where Nests the Water Hen*
 Alice Munro, *Lives of Girls and Women*
 Margaret Laurence, *The Stone Angel*

Margaret Atwood, *Lady Oracle*
 Anne Hébert, *Kamouraska*
 Marie-Claire Blais, *Mad Shadows*

Joy Kogawa, *Obasan*

Black American Fiction

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 Alice Walker, *The Color Purple*
 Maya Angelou, *I Know Why the Caged Bird Sings*

Lesbian Fiction

Radclyffe Hall, *The Well of Loneliness*

Rita Mae Brown, *Rubyfruit Jungle*

Jane Rule, *The Young in One Another's Arms*

May Sarton, *Contact with the World*

American Fiction

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 Sylvia Plath, *The Bell Jar*
 Marilyn French, *The Women's Room*

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Kathleen McDonnell, *Not An Easy Choice*

Rape

Susan Brownmiller, *Against our Will: Men Women and Rape*

Health

Boston Women's Health Collective, *Our Bodies, Ourselves*

Psychology

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Alice Miller, *Prisoners in Childhood*

ANTHOLOGIES

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 Cherries Morah and Hania Amzaldia, *This Bridge Called My Back*

Carole S. Vaure, *Pleasure and Danger: Exploring Female Sexuality*

A. Snitov, C. Stansell and S. Thompson, *Powers of Desire*
 Juliette Mitchell and Anne Oakby, *The Rights and Wrongs of Women*

Rayna Reiter, *Toward an Anthropology of Women*

Paula McAllister, *Reweaving the Web of Life*

Rose Jagger, *Feminist Framework*

Kathleen Jamieson, *Native Women and the Law in Canada: Citizens Minus*

PERIODICALS

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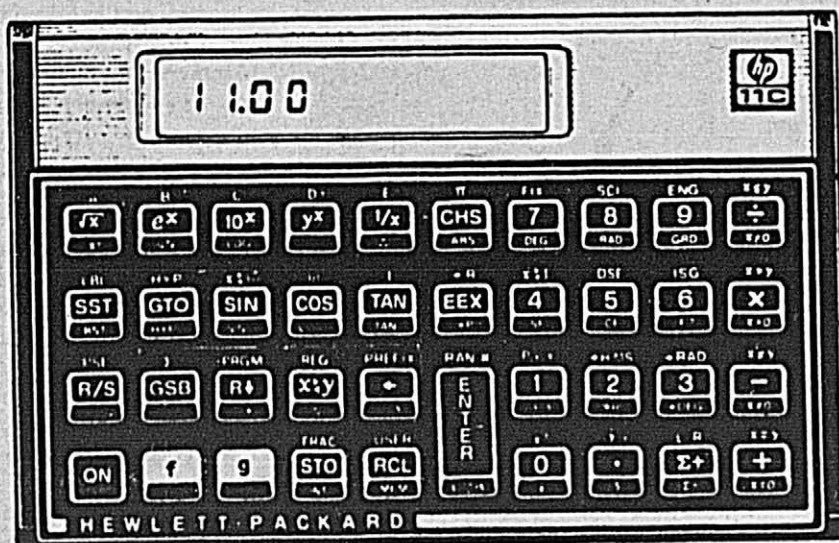
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Women of colour: struggle, resistance and grudging acceptance

by Leela MadhavaRau

"When people look at me, I represent a nation, an entire race. Whatever they think of that race, that's what I become."

"Someone asked me to wear a sari to class to show my heritage. Why? Do I have to be 'traditional' to prove my past?"

Women at McGill who are from the Third World, whose origins lie in the Third World (including American and Canadian blacks), 'women of colour' or 'black' women, do not and can not identify with the typical white middle class feminism share a common frustration with the women's movement.

Yet there is a necessity for two very different approaches among these women, both of which are different from Western feminism. There are the problems of women living in the Third World and then the problems of "women of colour" living in the West.

For both, there is an added complicating factor: oppression on the grounds of race as well as sex.

I come out of a tradition where those things are valued; where you talk about a woman with big legs and big hips and black skin. I come out of a black community where it was all right to have hips and to be heavy. You didn't have to feel that people didn't like you. The values that imply you must be skinny, come from another culture... I refuse to be judged by the values of another culture. I am a black woman, and I will stand as best I can in that imagery.

Bernice Reagon



Many of the frequently cited examples of abuse of black or coloured women arise from the British situation. Two years ago, it was 'virginity' testing at Heathrow Airport. Asian women, coming to Britain to meet their husbands, were tested to ensure that consummation of marriage had taken place prior to immigration.

Yet Canadian treatment of black working class women is often little better. It is, however, much more subtle. Makeda Silvera, in her book *Silenced*, writes of the lives of black domestic workers in Toronto. Most of the women work in homes where they are little more than skivvies for professional white families. Silvera says:

What is never talked about, or made clear to many of these women is the widespread prejudice they will come up against in Canada and the racism inbedded within a system which thrives on the labour of women of colour from Third World countries, women who are brought to Canada to work virtually as legal slaves in the homes of both wealthy and middle-class Canadian families.

Most of the workers were hired and supervised by the woman of the family. Husbands remain as peripheral characters entering the scene often only to sexually harass or rape the employees. One woman talked to Silvera of her experience as a newly arrived domestic:

One thing I don't like though, is that I have to wash her nylons and her panties and brassieres by hand... I remember she told me that her panties are not like my cloth ones and that this was not the jungle, but civilised North America... She also reminded me of my age and told me she could get a younger person to take my job if I didn't want to wash her panties and brassieres by hand. These things I grin and bear.

"Women of colour" living in the Western context, often experience the same emotional problems in trying to cope with a society that is not quite sure what to do with them:

The only black kids at school. You got a lot of pressure, a lot of oppression, a lot of exploitation. You take on a lot of pain of a lot of guilt and a lot of humiliation, as black people. It didn't occur to us to question why I was not allowed to go to my best mate's birthday party because she happened to be white. We accepted these things. And we blamed ourselves for being black. Of course, you know we had a lot of teaching — that we were at fault. That we were primitive. That we were the savages. That we were heathens.



This quote is from an "Aborigine" but could be made by a black woman or Asian in Britain. While we suffer from racial discrimination have to bear the burden of and children. It is they for children who cannot academic environment. why they don't speak English, frequently addressed to W language is English!

Coloured women who feminist, anti-racist acts themselves isolated within women's movement. Created a different feminism. This is necessary because ment as a whole has not discrimination into its pr

However, the white positive. White feminism of the coloured women than constructive. So, are forced to see the when feminism while white acknowledge that a blar

In Britain, many blam on Take Back the Night Kum Bhavnani, a black describes:

The unease which relation that my white 'sister' racist activity as relevant feminism became sharper later, a Reclaim the Night ed, whose route went through predominantly black areas. I refused to go on the racism, this refusal because when issues such as be discussed as a strategy for women. But the struggle any black person, and re police on the streets on guarantee black people be harassed.

And what about the black areas which were

The need for

We black people are ourselves, to see things view, because it has po

*You may write me down
With your bitter, twisted
You may tread me in the
But still, like dust, I'll*

*Does my sassiness upset
Why are you beset with
'Cause I walk like I've
Pumping in my living*

*Does my haughtiness
Don't you take it awf
'Cause I laugh like I
Diggin' in my own*

*Did you want to see
Bowed head and low
Shoulders falling down
Weakened by my soul*

*Just like moons and li
With the certainty of
Just like hopes spring
Still I'll rise.*



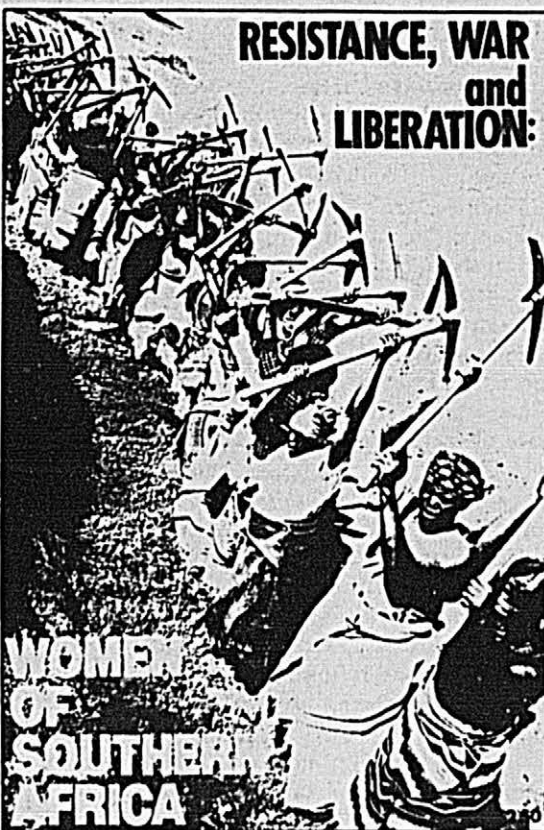
to see how the white people are going to see it in order to shape your own behaviour.

Wilmette Brown

Women of colour living in North America have radically different perspectives on many basic 'feminist' issues such as birth control, abortion, the involvement of men in the women's movement, and social services.

Contrary to the many women who are currently fighting for the right to choose to have an abortion, many black women are fighting for the right to oppose forced sterilisation. In several cases in the southern United States and southern Africa, black women have been sterilised after the birth of a child without their consent or knowledge or even that of their husbands. Yet among the hundreds of different pro-choice buttons seen recently in the Toronto Women's Book Store, only one button called attention to the problem of sterilisation abuse.

A warning which recently appeared in a hand-printed leaflet in Britain and distributed among Asian and black women read:



"Do you happen to be female, heterosexual, perhaps Black and/or 'unsupported' (i.e. poor)? Have you sought medical advice once — or repeatedly — on pregnancy, miscarriage, abortion or contraception? Might a (probably white, male, middle-class) doctor possibly categorise you along such lines as: "unmotivated...unreliable...incompetent...stupid...promiscuous...illiterate..."

For women in the Third World, the problem has become equally evident recently. In India women have undergone sterilisation in order to obtain baby formula for an infant. In Bangladesh women were sterilised in return for three dollars. Desperation is the only thing that could possibly cause these women, who often need more children, to take such measures.

It is also women in the Third World who are the guinea pigs for the testing of birth control devices and innovations. I don't think I'll ever forget well-known Toronto critic and physician Morton Schulman's comments concerning the testing of the Pill in India, aired on the nightly CBC news. "Well," said Schulman, "there's enough of them over there. We won't miss a few so why should we test it on our wives and sisters."

Depo-provera is the newest in the line of dangerous contraceptives. It is the most frequently prescribed birth control method among black women in Namibia and South Africa, who are not given a choice in the decision. Use of this injectable contraceptive sometimes results in sterilisation, a result much desired by the white supremacist government in South Africa.

Although there has been a recent trend toward acceptance of black and Third World women's literature, one gets the feeling that it is only because we are 'different' that the writing is read. It is unnerving that people would accept absolutely anything written by a woman of colour simply to show acceptance.

Indian lesbian writer Suniti Namjoshi who now lives in Toronto says:

"I'm wary of the statement that cropped up recently, 'Black women's literature has become the flavour of the month, and has been taken up by white feminists' because it doesn't take into account all the prejudice that has worked against the Black women being published in the first place. So as a Black woman you are made to feel that you are only being

read because you are Black, that you haven't written anything good. To make someone into a token like that is insidious, deadly."



For women in the Third World problems also arise as to the position of men within the feminist movement. For women of colour it is often more important that men be included within some of the deliberations that are ongoing. The men are, after all, also an oppressed group.

However, this inclusion of men often stops at the point of oppression on the grounds of race. Most "women of colour" agree that it is they who should decide the direction and outcome of their actions.

The inclusion of men is of importance in the Third World, especially in those countries just celebrating independence. For women in Mozambique and Zimbabwe, admittedly inequality still exists. Yet prior to independence all citizens were forced to unite to defend the common colonial enemy. Women fought alongside men; although many were not commanders they were acknowledged as a vital force.

I Still Rise

Does my sexiness upset you?
Does it come as a surprise,
That I dance like I got diamonds
At the meeting of my thighs?

Out of the huts of history's shame
I rise
Up from a past that's rooted in pain
I rise

I'm a black ocean, leaping and wide
Welling and swelling I bear in the tide.

You may shoot me with your words,
You may cut me with your eyes,
You may kill me with your hatefulness,
But still, like air, I'll rise.

Leaving behind nights of terror and fear
I rise
Into a daybreak that's wondrously clear
I rise
Bringing the gifts that my ancestors gave,
I am the dream and the hope of the slave.
I rise
I rise
I rise.

Maya Angelou

McGill women of colour form group

What do you have in common with women who are "of colour", classified as "visible minorities", immigrants...?

For the first time at McGill, a group of women of Third World origins, "women of colour" will be getting together for discussion of issues they feel to be pertinent.

A group of women has met a few times

on an informal basis but would like to see all women who feel they have something to offer such a group or are simply interested have a chance to participate.

Some of the issues of importance are adjustment to life at McGill for students, especially women, from the Third World, role and identity for women within the Western context and that in their place of origin, women in the Third World and development, and the lack of interest in Third World women's studies at McGill.

However, the group is still in an embryonic stage and will shift in accordance to the needs and wishes of those who participate.

The first general meeting will be Thursday, March 21 at 16h00 in the ISA office (Room B-15 of the Union Building). If you want more information before the meeting, please call Leela at 392-8955.

N.B. This meeting is not restricted to women of colour.

contraception

Depo-provera

the drugging of women

by Moira Ambrose

Depo-provera is the latest contraceptive to be the subject of world-wide debate. By the end of 1985, this drug will have been used on more than 11 million women in 80 countries around the world.

The drug is an injectible contraceptive given to women every three months. Administered in the upper arm or buttocks, the drug spreads gradually through the bloodstream from the injection site.

Depo has been widely used in the Third World because it is part of the contraceptive programmes of the World Health Organization and the International Planned Parenthood Federation. However, the drug is only approved for limited use in the United Kingdom and Canada and is banned as a contraceptive in the United States. This disparity leads to accusations that Third World women are being used as human guinea pigs for contraceptive technology.

Despite feminist protests to the contrary, Depo advocates say the drug's advantages outweigh its disadvantages. Advocates note that Depo-provera is a simple and reliable method of birth control. Since the drug is administered every three months it decreases chances of misuse or forgetfulness.

One population control group states, "The injectible method is without doubt one of the (birth control) methods that requires the least motivation on the patient's part." Feminists, however, do not believe that lack of motivation is an advantage. In fact, a workshop of American feminists asserted, "Depo use makes a woman a passive participant, since it is given by injection. When a woman uses Depo, contraception becomes something that is done to her, rather than something she does for herself."

Critics of Depo-provera believe this is a distinct disadvantage because a woman gives up control of her body and autonomy in birth control decisions. Since Depo-provera is administered by injection, a woman no longer controls the application of her birth control method. Similarly, since the injections last for three months, a woman cannot stop using the method whenever she chooses. If negative side effects arise, a woman must suffer through them until the injection wears off.

Advocates of the drug also note that Depo is the most effective contraceptive currently in use. It has a lower failure rate than the pill.

Depo-provera is also a drug that can be used by women over 35. These women are often advised not to use the pill due to health risks based on their age or blood pressure and cardiovascular problems.

Several aspects of Depo might be advantageous to women in developing countries. Since the drug is injected, its use does not require the knowledge of the male partner. For women who live in societies whose religious or

moral standards regulate contraceptive use, Depo allows them to practice birth control anyway.

With the Depo injection a woman is almost guaranteed that she will not become pregnant for at least three months. After the birth of a child, this time lapse could give Third World women crucial time they need to devote to the health of their infant without worrying about the arrival of another one.

Depo also increases the lactation (milk production) of its users. An increased milk supply could provide a nutritious food source for infants in environments where food shortage are common. A cautionary note: Depo has been found in the milk supply of some of its users and its effects on infants are still unknown.

The myriad adverse side effects of Depo are undeniable disadvantages of the drug's use. These include: temporary or permanent infertility; anemia; diabetes; uterine disease; permanent damage to the pituitary gland; lowered resistance to infection; deformities in offspring; and cervical, endometrial and breast cancer.

Immediate side effects of Depo-provera include: abdominal discomfort; weight gain or loss; loss or diminution of libido and/or orgasm; headache, dizziness; loss of hair; spotty darkening of facial skin; elevated levels of sugar and fatty substances in blood; nausea; limb pain; vaginal discharge; breast discomfort; and disruption of menstrual cycle. Some women suffer from unpredictable bleeding for as

much as one year after taking the drug. The drug may also cause osteoporosis (hardening of the bones) and arteriosclerosis (hardening of the arteries).

Some women also have trouble conceiving after they stop the Depo injections. One Latin American doctor considers Depo "a preamble to sterilization" and said some women wait as long as 30 months after they stop using the drug before conceiving.

Some of these side effects are especially pernicious and indicate the gap between the women they affect and the men who market the drug. A loss of libido would probably not be tolerated by most men, yet population experts and the management of Upjohn, the U.S. company which markets the drug, are willing to inflict this on women.

In addition, some side effects could be devastating for women in developing countries, who form the bulk of Depo-provera users. Weight loss is dangerous for women who may already be undernourished or thin. Effects to the immune system are harmful to women who through poor health care and insufficient diets are already susceptible to disease.

In developing countries the injection method may have appeal based on the misconceived notion that anything Western, such as injections, is good and modern. Women should not make contraceptive decisions based on such illusions. Therefore, the injection method may be attractive to women who are not aware of the controversy and side effects of Depo.

The most serious ethical question in the Depo controversy is that of "informed consent." Are women who receive the drug being given all the information they need to make a wise choice about Depo-provera?

Examples of women who were not properly informed they were being injected with Depo or what its side effects were seem to occur to two groups of women: women in developing countries and underprivileged women in

developed countries.

A London group charged the South African government with using Depo on black women without their knowledge. South Africa's Deputy General Director of Health denied the claims. There have also been reports of women in a Cambodian refugee camp being coerced into using Depo through promises of extra food.

Depo-provera is sold over the counter with no prescriptions in Honduras, El Salvador, Costa Rica, Nicaragua, Panama and the Dominican Republic. The result is a lack of information because a woman does not need to consult medical personnel to buy the drug.

Underprivileged women in developed countries have also been misinformed or not informed about Depo-provera. In April 1983, a British women's group produced a 400-page report with cases of over 100 women who believe they were not fully informed of the drug's side effects. In one London district six out of seven of these women were black and some women whose first languages was not English had not been provided with instructions in their mother tongue.

In 1980, a professional singer in England was awarded £3,750 because her career was disrupted as a result of unexplained Depo side effects. Two other British women also won lawsuits when they were injected with Depo-provera after receiving German measles vaccinations.

A 1981 study of 533 mentally retarded women in Ontario institutions who had been given Depo-provera uncovered three cases of breast cancer. Dr. Donald Zarfes of the University of Western Ontario who conducted the study said, "It was startling, especially since the women were 40 years old and younger."

Based on numerous examples such as these, Western governments need to ask themselves: Is it ethical to establish a double standard for Depo-provera use between well-off women in the First World and underprivileged women world-wide?

Ideally, all women should have access to all contraceptive methods and information about each. Unfortunately, not only are some Third World women offered a limited choice of contraceptives, but sometimes the only option is Depo-provera (i.e. in Thailand).

Western feminists should answer the ethical questions of contraception with a stand of solidarity. Women of the world must be concerned for each other. If a drug is not good enough to be used in one country because of harmful side effects or distribution methods, its use must be strongly questioned in other countries.

Women must stand together on contraceptive issues because these issues are legislated almost exclusively by men — especially in the Third World. Women's groups should be consulted in contraceptive decision-making, as representatives of the people directly affected. Women need to work together globally and within their own countries to act as a check on the whole contraceptive marketing process from legislation to implementation.

This means that technocrats will have to live with the fact that contraception is a socio-political issue. And an issue that women are affected by, knowledgeable about and united on.



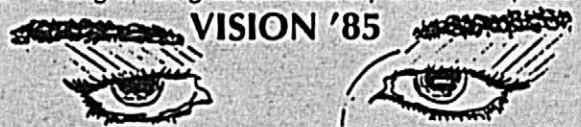


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This Issue was produced by: Julianne Pidduck, Athena Davis, Sophie Durocher, Astrid Buclo, Molra Ambrose, Amy Kaler, Anna Asimakopulos, Melinda Wittstock, Leela MadhavaRau, Catherine Bainbridge, Eileen Lavery, Virginia Dewitt, Helen Ward, Allison Burch, Barbara Myers, bottles of wine, election results, Marlan Aronoff Schrier (for the guard), Adam Quastel, Brendan Weston, Robert Costain

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Symposium on Petroleum in the Arab World: Blessing or Curse?

by

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Dr. Abbas Al-Nasrawi: Prof. of Economics at U. of Vermont

Prof. Rashad Antonius

Centre d'études Arabes pour le développement

Moderated by Prof. Tom Naylor: Economics Dept. of McGill

Leacock 232, 2:00 p.m.

Friday, March 8, 1985



DEAN OF STUDENTS

The position of Dean of Students at McGill University is open for nominations or applications from interested persons. The post involves a five year term of office commencing as soon as possible after May 31, 1985. The Dean maintains a very close relationship with students, faculty and administration in both academic and non-academic matters. The office is concerned with the needs and the quality of student life in general, the coordination and enhancement of the activities of the various student services and student residences, the athletics programs, and the provision of aid to individual students who have problems of an academic or personal nature. A curriculum vitae and the names of three referees should be addressed to: Dr. S.O. Freedman, Vice-Principal (Academic), F. Cyril James Building, and must be received by March 31, 1985.

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... la vie en rose?

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d'hébergement de femmes et enfants battus... Pendant que Pauline Julien chante son *Femmes en Paroles*, que Luce Guilbault fait paraître le livre *Some American Feminists*, Paule Baillargeon signe son premier film *Anasthasie*, oh ma chérie...

Le concept de la «sororité» emballa les femmes militantes qui croient que cette subite solidarité féminine aidera à déplacer des montagnes. Cependant, en peu de temps, le mouvement se factionnalise. Le bel unisson commence à fausser et même à grincer. L'apparence monolithique initiale s'évanouit et fait place à la divergence, aux conflits. À côté des lesbiennes radicales, toute une gamme de féminismes réclament également la transformation des valeurs et des rouages de la société. Féminismes des femmes mariées, des mères célibataires, féminismes politique, philosophique, littéraire, autant de types qui s'efforcent de provoquer les transformations économiques, politiques et sociales nécessaires à un environnement viable pour la femme.

Dans ses premières années, le mouvement féministe «a succombé à la pensée dichotomique: les femmes sont bonnes, les hommes sont mauvais». Aujourd'hui, il a «abandonné ce purisme irréaliste et limitatif» (1). Il n'aurait d'ailleurs pas survécu s'il s'était complu dans ce manichéisme radical simpliste. Il ne faut pas être plus bête qu'on l'a déjà été. L'auto-critique que nous présentent les féministes de *La Vie en Rose* témoigne de leur lucidité, de leur souplesse et de leur ouverture d'esprit. Le féminisme ne doit pas être compris comme un dogme parce que très vite il se pétrifierait. Il doit plutôt être saisi comme une valeur en mutation perpétuelle qui doit autant provoquer des changements que réviser ses positions, une fois ces changements accomplis.

(1) Collin, Françoise, «Une aventure à hauts risques» dans *La Vie en Rose*, mars 1985, no.24.

Etre homme...enfin!

par Athena Davis

Un article sur les hommes dans un Spécial Femmes, est-ce si contradictoire que ça? Pour ma part il se trouve que, réfléchissant sur le sujet des femmes, mon esprit sans doute tordu me fait immédiatement penser aux hommes!

C'est apparemment ce que pense également le Dr H. Goldberg (à l'envers), car en parlant des hommes il ne peut pas ne pas mentionner les femmes -vous voyez, le sujet de l'article n'est pas contradictoire pour ce numéro. Goldberg, thérapeute psychologue, a publié un livre s'intitulant: **Etre Homme** ou, en anglais: **The New Male**.

L'homme -qu'il soit bien entendu qu'à travers tout l'article, homme signifie être masculin- est en danger selon Goldberg. Il lui appartient de se transformer pour sa survie. Comme les femmes l'ont fait lors de la libération des femmes (je me demande si on peut déjà

la mettre au passé d'ailleurs), les hommes doivent se débarrasser des rôles écrasants et contraignants qu'on leur a et qu'ils se sont eux-mêmes imposés, pour redécouvrir leurs émotions et leurs sensations.

Etre homme, c'est se réaliser en tant qu'individu, explorer

toutes ses potentialités et les réaliser pleinement, sans s'arrêter aux comportements sociaux acceptés. Mais être homme, traditionnellement, c'est pouvoir supporter la douleur et le manque de sommeil, ne pas s'occuper de son corps, ne pas se soucier de ce que l'on mange ou boit, ne pas demander d'aide aux autres et être indépendant, refouler ses sentiments et se maltraiter. C'est également avoir une conduite chevaleresque, être responsable (envers femmes et enfants), ne pas se fâcher. En bref, être un bon père, un bon pourvoyeur, un bon mari, complet par un bon amant. Un emploi à plein temps, si ce n'est plusieurs en même temps.

Il est évident que cet homme-là, étant totalement coupé de son vécu affectif, ne va pas

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...jeunes et féminisme



des hommes en général mais d'homme en particulier...peut-être en réaction contre les généralisations trop répandues par certaines féministes («Tous les hommes sont des salauds sauf mon papa»)

Les femmes de 18-20 ans ont, il faut le dire, vécu plus près des hommes, à l'école, à l'université, au travail, chance que nos mères n'ont pas eue, elles pour qui l'homme était toujours l'Autre. Nous n'avons pas été élevées avec cette mystique masculine qui faisait que les garçons étaient soit des rois, soit des ennemis. Autant les générations précédentes apprenaient la différence, autant nous avons appris la ressemblance.

C'est peut-être de cette relation différente qu'est né ce que j'appellerais un *néo-féminisme*. Les femmes de 1985 ne veulent plus se libérer seules, elles veulent entraîner les hommes dans leur courant, non pas par peur mais parce qu'elles savent que la vraie révolution c'est un enfant né d'une mère et d'un père également libérés, tous deux rééquilibrés.

En discutant entre elles, les femmes découvrent à quel point leurs hommes se ressemblent: plus vulnérables qu'ils n'osent l'avouer, insatiablement assoiffés de caresses et parfois même plus soucieux de stabilité et de sécurité que nous.

La leçon la plus profitable que les jeunes puissent retirer de la lutte des femmes, est le

se marier ou pas, de prendre la pilule ou pas, de faire carrière ou pas, de séduire ou pas. Notre génération fait le pont entre l'attitude réactionnaire (femmes mariées, isolées, au foyer) et l'attitude révolutionnaire (femmes seules, indépendantes, avec une carrière). La tendance est à la conciliation, ce qui n'est pas forcément synonyme de compromis.

Tout commence avec le couple et c'est aussi là que tout finit; on se soucie moins des questions d'identité que des questions de survie. Sauver le couple devient une priorité qui ne peut devenir réalité que si l'homme et la femme deviennent l'avenir de l'humain.

Je ne sais si le mouvement du *néo-féminisme* rallie assez de sympathisants pour justifier un début d'enthousiasme, vu l'opposition à tout progrès que l'on rencontre chez la jeune



droit au choix. Là où les féministes des années 70 auraient voulu une seule voie, droite et vraie (liberté, indépendance) les jeunes en voient deux. En 1985, on a le choix de

droite dont le conservatisme effraie. Ils nous taxeront d'idéalistes mais nous pourrions leur répondre avec les mots de Martin Luther King: «I have a dream...»

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...etre homme



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pouvoir communiquer avec les femmes, ou plutôt aura une image complètement tronquée de la situation. La femme, pour lui, sera l'image même de la féminité, douce, tendre, soumise, passive en toutes circonstances. C'est ce que Goldberg appelle la relation entre la demoiselle Passive-Délicate-Fragile-Affectueuse et le monsieur Accompli-Rationnel-Dominateur-Puissant-Fort, ou entre le Don Quichotte et la Mère Nature.

Ces stéréotypes influencent les attitudes de l'homme dans toutes les situations de la vie. Dans le monde du travail, avec ses amis hommes, dans ses relations avec ses enfants, dans ses relations sexuelles, son comportement est destructeur. D'abord physiquement: il ne s'arrête de travailler qu'en ayant une crise cardiaque car ce n'est pas masculin de se faire soigner, voire dans son esprit, dorloter; et puis affectivement: tout essai de relations chaleureuses, spontanées et tendres, où il se laisserait enfin aller, est interdite. Les relations sexuelles représentent probablement le summum du conditionnement, l'homme refoule tout sentiment, toute sensualité, et

se concentre sur le rendement à produire; les relations ne peuvent donc pas être très joyeuses.

Une idée intéressante de Goldberg semble évidente maintenant: il parle de la «sagesse du pénis» (et de la «sagesse du vagin»). L'idée est que les organes sexuels ne sont pas le prolongement mécanique du corps, et que les réactions sexuelles face à un/e partenaire sont à analyser de près. Ainsi, il désacralise et rend moins intimidante la notion d'impuissance. Si l'homme éprouve de l'impuissance (et que la femme ne ressent rien), ce n'est pas une maladie, mais une manière de dire qu'on ne veut pas ou plus faire l'amour avec cette personne. D'où la «sagesse» en question, à suivre.

En contraste avec les relations sexuelles «sérieuses», il y a celles qui sont «joyeuses», durant lesquelles «chaque partenaire fait vraiment connaissance avec lui-même et découvre son propre potentiel de sensualité et de joie». Pour ce faire, il faut que les deux partenaires expriment franchement et leur colère, et leur affection.

Les femmes ont commencé et ont rejeté les vieux carcans qui les étouffaient. C'est la meilleure façon, dit Goldberg, pour une femme d'aider son compagnon. Ce n'est qu'avec une femme libérée que l'homme pourra apprendre et changer, sous réserve qu'il le veuille bien (pas de faux féminisme se battant lui-même la coulpe mais ne changeant pas). D'ailleurs, l'homme doit d'abord se débarrasser de sa culpabilité, avec sa croyance en une femme fragile et dépendante. Elle ne l'est pas, et il est temps que tous deux agissent en adultes égaux.

Malheureusement, comme l'a constaté Goldberg, «se détruire

c'est masculin, se transformer c'est féminin». Demander de l'aide à un thérapeute est impensable pour beaucoup d'hommes, ou alors ils veulent trouver une solution rapide, sans la difficulté et la longueur d'un travail d'introspection. Le changement sera donc, on peut le prédire, très long. Et il ne faut pas oublier que la femme doit continuer à évoluer aussi et ne pas retomber dans les sentiers si bien tracés de son rôle traditionnel.

Ceci n'est qu'un cours résumé, et il est impossible de condenser ce livre passionnant et «vrai» en quelques lignes. L'expérience accumulée dans son rôle de thérapeute ainsi que son cheminement propre, alliés à son écriture claire et sans ambiguïté, font de ce livre un «must» pour toute personne se préoccupant des relations hommes-femmes. Il est évidemment recommandé aux hommes comme livre de chevet, mais aussi aux femmes voulant appuyer la démarche de leur compagnon, et ainsi en apprendre plus sur elles-mêmes. Il est surtout important que celles-ci aient une attitude positive et non culpabilisante envers les hommes, ce que Goldberg reproche au féminisme excessif. Cela ne veut en rien dire que la femme doit oublier sa colère, et le leitmotiv est plutôt: «mouvement de libération de la femme peut vous sauver la vie».

En bref, *Etre Homme* est un livre à lire chacun de son côté et surtout ensemble, pour en discuter; un livre qui ne donne pas de recettes mais nous pousse à découvrir les nôtres; un livre ne laissant pas indifférent car provoquant (pour les deux sexes); un livre essentiel.

Mon commentaire s'arrête là où commence le vôtre!

THE SAIDYE BRONFMAN CENTRE
PRESENTS

Professor MICHAEL OPPENHEIM
Dept. of Religion, Concordia University

**THE JEWISH RENAISSANCE IN CENTRAL EUROPE
BETWEEN THE TWO WORLD WARS**

Sunday, March 10th, at 8:30 p.m.

A series of lectures sponsored by:
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Montreal Second Generation, Affiliate of International Network of Children of Jewish Holocaust Survivors
The Harvey Golden Institute of the Saidye Bronfman Centre
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THE MOE & FREDA LEVINE INSTITUTE OF PUBLIC AFFAIRS
OF THE SAIDYE BRONFMAN CENTRE

presents
STUART SMITH chairman of the Science Council of Canada
speaking on

**“WILL THERE BE WORK FOR CANADIANS?:
The Impact of Technology on Canadian Prosperity &
Employment**

Moderator: Dr. Leo Yaffe, Professor Emeritus, McGill University

Sunday March 10, at 4:30 p.m.

Free Admission

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NOTES FROM BELOW

The following people have been nominated for positions on the Editorial Board of the *McGill Daily* for 1985-86. Each candidate has been nominated and seconded by voting staff members.

Editor-in-Chief
Leela MadhavaRau
Barney the Seal
Senior News Editor
Melinda Wittstock
Trevor the Trendsetter
News Editors (3 positions)
David Lennox
Adam Quastel
Brendan Weston
Features Editor
Robert Costain
Adam Quastel
Production Co-ordinators

Jason Creagan
The Waxer
The Light-tables
Photo Editor

Supplement Editor
Robert Costain
Sports Editor

Scienccdition Editor
Anna Asimakopulos
Monica Vetter

Board of Directors
Amy Kaler

Leela MadhavaRau
Melinda Wittstock

Elections will take place this Saturday in Union 310 beginning at 11h30. All voting staff members (see Wednesday's *Daily*) must attend.

events

EVENTS

Censorwatch and the International Human Rights Advocacy Group present Prof. Irwin Cotler, who will speak about the implications of the Zundel trial for freedom of speech and the law. 19h00, Room 101, Chancellor Day Hall (Peel and Dr. Penfield).

McGill Outing Club Fantastic weekend at the "house" (all levels: beginner, intermediate and advanced) on March 9 and 10. Sign up in Union 411.

School of Social Work Film Series: "On Our Own" and "Growing Old" in Wilson Hall, Room 110 from 13-14h00.

"Bhopal Tragedy and Scientific Aftermath" presented by the meeting of the Third World scientists in Leacock 26 at 19h00.

Sociology Seminar Series presents a lecture "China on the Move: Interrelations Between Economic and Demographic Change" by Prof. Goldstein in Arts Council Room at 15h00.

AIESEC-McGill presents Glen Kealy speaking on "Entrepreneurship: the proposed Micot Complex and the Office of the Future in Leacock 232 at 16h30.

The Alley presents Patricia Pope. A great jazz trio! 21h00. Free... Sit back and enjoy.

McGill Film Society presents "Rules of the Game" in FDAA at 20h00. Admission \$2.

Player's Theatre present Joe Orton's "Entertaining Mr. Sloane." March 7-9 at 20h00 at 3480 McTavish, 3rd floor, call 392-8989, \$5 general, \$4 students.

Archaeology Seminar Series presents Moira McCaffrey speaking on "The Place Where the Breakers Foam: A First Glimpse at the Prehistory of the Magdalen Islands, Gulf of St. Lawrence." at 16h00 in Lea. 720.

Anthropology Seminar Series presents Susan Wadley speaking on "Karimpur Widows: Autonomy or Not?" in Lea. 738 at 16h00.

Detour Tonight at the top of University Street. The party always rocks. Hot dogs and liquor.

CUSO information booth at Concordia, 1455 de Maisonneuve, first floor from 10h00-16h00. Re: Community Politics and the Law Week and International Women's Week.

Players' auditions for Pierandello's "The License" today from 18h00-20h00

and Friday 18h00-21h00 in Arts B51. Circle K meeting in Union 501 at 19h00. We will plan future events and discuss happenings at district convention. All welcome!

History Students there will be a Wine and Cheese party today at Thompson House at 16h30. All students and professors welcome.

McGill Film Society at 19h00 there will be an important meeting in FDAA.

Political Science Speaker Series presents Prof. Kulchisky speaking on "Towards a Synthesis of Hartz and Marx: an investigation drawing on the case of western Canada in Lea. 424 at 16h00.

FRIDAY

McGill Film Society presents "2001: A Space Odyssey" at 20h00 in Lea. 232.

Petroleum in the Arab World... Blessing or Curse a panel discussion at 14h00 in Lea. 232. Sponsored by McGill Arab Students' Society.

Program Board and EUS present recording artists "Honeymoon Suite" with guests "Images in Vogue" in the Union Ballroom at 20h00, \$4.50 with I.D. and \$6.50 general public.

Music Graduate Society presents a symposium from 09h00 to 16h00 in the Recital Hall of Strathcona Music Building. Call 392-4526 for more information.

Food Systems Research Group Seminar Series presents "Values, issues and food development" at McDonald Campus in the Raymond Building 3-045.

Liberal McGill welcomes the Hon. Herb Gray (Liberal House leader). He'll discuss the economy and other topics in Lea. 112 at 16h30.

SATURDAY

McGill Film Society presents "Airplane" in Lea. 132 at 20h00.

Delta Upsilon Fraternity is holding the 43rd annual 1960's party. All net proceeds from this party are to be donated to African relief and UNICEF. 522 Pine Avenue (Across from the gym).

Trivial Pursuit Contest in the Alley. See ads in Trib and Daily.

SUNDAY

Come worship at 10h30 at St. Martha's-in-the-Basement, 5521 University. Brunch follows, all welcome. Call 392-5890.

IMPORTANT STAFF MEETING TODAY AT 15h00 IN THE DAILY



SPECIALS

order 5 small pizzas
pay only for 4
order 12 souvlakis
pay for 10

Vegetarian Pizza & Hawaiian Pizza
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The Honourable HERB GRAY, M.P., Liberal House Leader and former President of the Treasury Board will speak on Federal Government Economic Policy



Sponsored by
Student Services
& Students' Society

FRIDAY, MARCH 8th 3:00 P.M.
Room 107 Student Union Building

classifieds

continued from page 2:

365 — WANTED TO BUY

Your old toys. Metal cars, tin toys made in Japan, dinky toys, old teddy bears, Barbie dolls, etc. Please call evenings 626-9314.

I am looking for a 1-way air ticket to Vancouver or Edmonton (half of a seat sale ticket). The ticket should be for a man, leaving between March 15th and 19th. Please call Kevin at 844-7925.

New Superplus IV word processor, QUME 45 printer, acoustic cover, CP/m software. Evenings 524-1056. Also: ticket MIL/Edmonton Mar 16 (Air Canada).

Mattress & Boxspring for sale. Sealy. Very good condition (2 years of use). Good price. MUST sell. Can call 842-7008 after 6pm. Ask for Michel.

370 — RIDES

Two desperate, starving students in need of a ride to Toronto the weekend of March 9th. Willing to share conversation and costs. Phone Dale 843-4676 after 6:00pm.

I'm looking for a ride to Guelph (or Toronto area) the weekend of March 9th. Will share gas. Please call Elaine at 845-8303.

372 — LOST & FOUND

Gold chain bracelet with stones. See "Reception desk".

Stolen from office in Union Building: black wallet with licence, medicare and ID. If found keep money but please return contents to Student Society desk.

374 — PERSONAL

JOIN THE DAILY. Join The Daily, Join The Daily, Join The Daily, Join The Daily, Join The Daily. Watch for notices about recruitment meetings and/or come by Union B-03 some afternoon. You may surprise yourself. Then again, you may be appalled.

Miss Walsh ID N°8215577. The Administration has decided to send me your mail. Call after 7pm Monday-Thursday. Alex at 397-9936.

MODELS needed for the arty, super-duper, dazzling 1986 "Women of McGill" calendar! (Has not been cancelled). Please call 286-0205 for details.

Manon, Ginny, Maria, Moira, Stephen, David, Ray: thanks for upholding ethics, fairness, truth and quality of journalism in the snake pit. In their hearts, even the most reptilian know we're right.

385 — NOTICES

SUPERLEARNING can put you at the top. Scientific studies confirm that Floatation produces the fastest results. \$20/session. Dr Nathan Schiff 935-7755 1538 Sherbrooke St West, Suite 710.

CONCERT TIME: Recording Artists Honeymoon Suite with guests Images in Vogue, Friday March 8th, 8:00pm, Union Ballroom, \$4.50 McGill ID, \$6.50 general.

New York Weekends \$99 Canadian quad including bus, hotel, tour, etc. Leaving Thursday nights returning Sundays. Group charters available. Andy, Murray Hill, 1405 Peel 845-0197.

You can use The McGill Daily classifieds to rent your apartment sell your old skis, say Happy Birthday to a friend, notify people of events... and they really work!

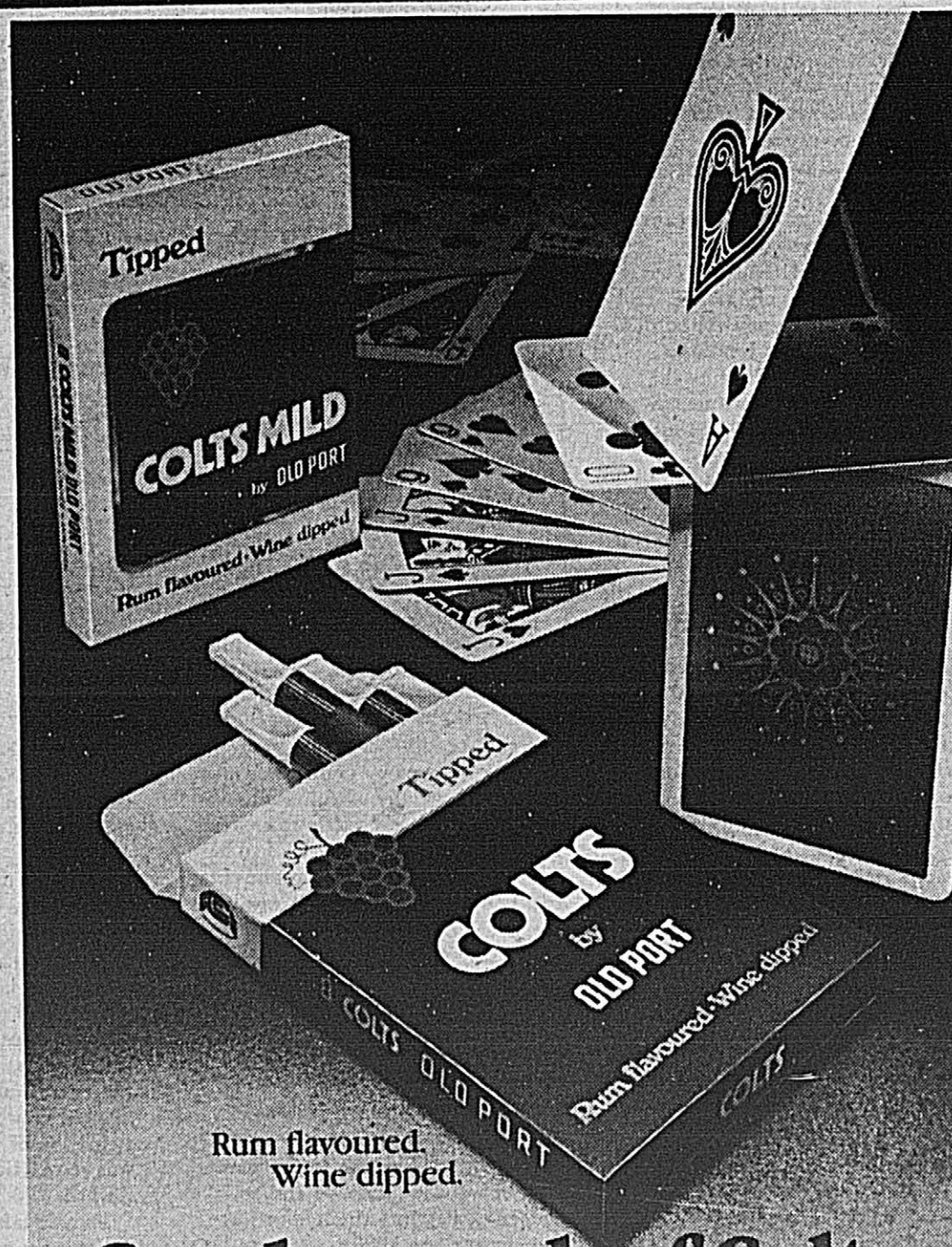
Have you heard that "Le Vieux Montréal" 1985 Graduation Ball will be held at Le Centre Sheraton Friday, March 15th? You have? Then now is the time to purchase a ticket (on sale at Sadie's) for a most elegant and dynamic evening. Dance the night away after a gourmet dinner and continue the party with breakfast at the Alley! Breakfast tickets may not be purchased at the door so buy now!

387 — VOLUNTEERS

Earn money: paid participants needed for psychological research on male sexual arousal and alcohol (\$15.00). Call 392-5894.

Want to add meaning to your life? The Yellow Door Elderly Project can help! For further information please call 392-6742. (Volunteers for accompaniment urgently needed.)

Wanted — Volunteers to teach English to refugees 1 or 2 evenings per week for 9 weeks. Phone Sally 878-3711 x 213 or 286-1734.



Rum flavoured.
Wine dipped.

Crack a pack of COLTS along with the cards.

"Women and men have equal rights in the U.S.S.R.," Article 35 of the Soviet Constitution declares.

"The exercise of these rights is ensured by providing women with opportunities equal to those of men in receiving education and vocational training in labour, remuneration and promotion and in social, political and cultural activity, as well as by special measures to protect women's labour and health; by the creation of conditions enabling women to combine labour and motherhood; by legal protection and material and moral support for mother and child, including the granting of paid leave and other benefits to pregnant women and mothers; and by the gradual reduction of working time for women with small children (state aid to single mothers)."

Women may be constitutionally equal to men in the Soviet Union and, official Party doctrine may render what is referred to as the "Woman Question" solved, but there is much evidence to the contrary despite progress made since the Bolshevik revolution.

Women in the Soviet Union have achieved equal opportunities for entry into almost all the professions and equal pay for identical work, but they have generally failed to achieve representation and influence in proportion to their numbers in the highest political, managerial, and administrative positions and in the highest-paying occupations.

Women are still unequal, despite Party and state rhetoric.

Although work for women became both a right and a responsibility, childbirth was considered to be the woman's special social obligation. To sustain women in their new-found dual roles as both workers and mothers, child-rearing was to be done by the State in the form of daycare centres so women could play an active role in economic, cultural and political aspects of society. As well, the enactment of new family codes undermined the legal and religious basis of marriage and removed all restrictions on divorce.

To educate women about their new rights and responsibilities and to mobilise them for active involvement in the workforce and the political process, the leadership created the Zhenotdel — a department of the Communist Party for "work among women."

By the 12th Party Congress in 1923, the leadership began to have qualms of women's "separatism," warning of the danger of viewing the "woman question" in isolation from the common task of the working class. The Zhenotdel came under attack at this point for causing family instability, although the revolution, the civil war that followed and the rise of nationalism during the '20s had more to do with family dislocation than did the "sexual revolution."

Stalin abolished the Zhenotdel in 1930, signifying the end of the "woman question" as a topic of ideological concern.

Stalin didn't stop with the Zhenotdel. All revolutionary ideals expressed by Aleksandra Kollontai and Lenin concerning the emancipation of women were revoked under Stalin.

Stalin restricted divorce and abortion in order to secure family stability and support the family's procreative

The "woman question" in the USSR

by Melinda Wittstock



and socialisation function. Housework, once stigmatised by Lenin, was now considered socially useful labour. As well, maternal and wifely roles were glorified as virtues which had to be fused with the growing demands placed upon women's economic productivity.

Women were now encouraged to join the labour force to fill the positions left vacant by the men that had been murdered as a result of Stalin's purges, killed in the civil war and later in World War II.

In the early 1920's, economic dislocation from the civil war resulted in high unemployment for women despite a quota system to ensure women's entry into the labour force. But, by the late 1920's, women's labour was drastically needed due to the scarcity of men and the rapid expansion of the economy.

Stalin viewed the employment of women as a means to fulfill the economic plan, not as a means of improving women's status.

From 1932 to 1937, women compris-

ed 82 per cent of all newly-employed industrial workers. By 1937, nine million women were employed, more than 40 per cent of all industrial workers.

Women, drastically needed for the labour force, were not only catapulted into full-time jobs, but also found themselves the heads of households. Obligated to be self-supporting, many women had to juggle a full-time job with the burden of housework, childbirth and child care. By 1959, 30 per cent of all Soviet households were headed by women. The rising participation of women in the workforce was retroactively rationalised as a step towards "liberation."

Female labour was and still is a major economic resource facilitating a rapid expansion of the Soviet economy at a relatively low cost. Although a large educational investment was needed to enable women to acquire the skills necessary for employment, the development of services and the availability of consumer goods to lessen the domestic burden did not

keep pace with the transformation of roles. For example, the state provided training for women to become skilled labourers, but it did not provide the washing machines or fast-food shopping facilities necessary for her to have the time to do the training.

Examining the role of women in the Soviet Union today, it is evident past policies had a great deal to do with the present status of women.

Despite recent improvements in the availability of household conveniences and services, women still face the same problems they used to. The obstacle to influence and equality hasn't changed — the "double burden" of household responsibilities and an outside job remains.

Because of the emphasis on heavy industry, there is an inadequate number of consumer durables, not enough housing, and limited development of the service sector and retail trade forcing the household to provide a large share of goods and services for itself.

And the burden of the household falls solely on the woman's shoulders. It is not only hard work, but takes up a lot of time. Soviet women spend 21.2 hours per week on household chores — a figure that has not changed in four decades.

The absence of adequate shopping facilities adds to the woman's burden. Shopping is a daily occurrence since refrigerators and freezers are still not common household appliances. A 1970 census found two-thirds of all Soviet families must shop for food daily — a time-consuming duty relegated almost entirely to women. And since the laundry service is located almost exclusively in the large cities, most women have to do laundry by hand.

In addition, because of the declining birth rate among urban women, women are recently being encouraged to have at least three children. Daycare centres, also located in the urban areas, do not help rural women, who bear the responsibility of childrearing.

Since most daycare centres do not have the facilities to take care of a child when s/he becomes ill, one of the parents must leave work to care for the child — always the mother. Other communal services such as laundry, dry cleaning and cafeterias are of poor quality and thus rarely used.

POSITIONS IN LABOUR FORCE

Not only do women face a lack of mobility relative to men, but must also contend with distinctive patterns of occupational segregation and sexual stratification. Women are clustered in the lower and middle ranks of all occupations. In both political and economic spheres, the higher the level of authority and status, the fewer women found.

Women are concentrated primarily in the service sectors of the labour force. Men predominate in fields of heavy industry such as metallurgy and construction — fields which are higher paying and carry more status and influence.

Specialist occupations demand a greater commitment in time and education, thus few women are able to climb to the top of their fields while bearing the burdens of their role as mothers and housekeepers.

Women dominate certain profes-

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women in the soviet union

...women in the ussr

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sions. As of 1970, 74 per cent of women were doctors, 77 per cent were dentists, and 82 per cent were economists or planners. However, only 40 per cent were scientific researchers and 40 per cent engineers. This is a phenomenal achievement however when compared to the U.S. where women are only two per cent of the dentists and seven per cent of the physicians.

The proportion of Soviet women in administrative, managerial and professional occupations, though it has increased since World War II, decreases with each successive rank, whatever the economic branch, occupational grouping, or profession. Even in health or education where women predominate in terms of numbers, the men dominate the upper ranks. In education, women are clustered in primary and secondary school education — jobs shunned by men because of low pay and low status — whereas men occupy almost entirely the upper strata of higher education teaching positions.

The pattern is more accentuated in science and technology where fewer women occupy the lower ranks. The role of women in administrative and managerial positions remain limited in virtually every economic sector and profession, although women dominate the administration of the service sector. Women comprise three-quarters of the top administrative positions in the food service industry and two-thirds in retail trade.

Constitutionally, women in the Soviet Union receive equal pay for equal work, yet on average, as in many other countries, women earn less than men. A survey in Leningrad conducted in the late 1960's reported that women's earnings were 69.3 per cent of men's.

Since women are concentrated in the lower ranks of the professions and some occupations are dominated entirely by men, others by women, the rate of pay for men and women in the same job is the same, but in sectors where women predominate, both earnings and basic wage and salary rates are lower than they are in sectors where men predominate. As well, if a man and a woman hold equivalent positions in different sectors, and the sectors are predominantly male and female respectively, the woman will make less money.

Women have basically been denied access to the Soviet political elite and lack a significant voice in policy despite a long-standing tenet of official doctrine to the contrary. Women do not have the power or the voice to get rid of the obstacles obstructing them from gaining equal influence and status in both the economic and political spheres. Other than the Party, there are no channels for expression of feminist demands.

Not only are women confined to the lower administrative levels in the state and Party apparatus, but they are also confined to "women's work" within the Party. Like the labour force, there is a sexual stratification and an occupational segregation in both the professions and the Party.

Women's issues are being debated more frequently in the pages of Soviet journals and newspapers. The most discussed issues are the declining birth rate, a rising divorce rate, juvenile delinquency, widespread alcoholism particularly in men, and family instability.

Abortion, the main form of birth control in the USSR, and the lack of consumer goods and services are also controversial topics of debate.

Suggestions offered for the easing of the women's "double burden" show a wide difference of opinion. Many complain about the quality of some consumer goods and some services suggesting labour-saving devices should be produced in greater quantity and quality to ease the burdens of housework. Some women have begun a lobby for the right to work part-time. Others suggest an equal sharing of the housework and childraising between husband and wife.

But the feminist view that the differences of treatment between men and women are wrong or that women are subject to discrimination based on sex is absent from Soviet public discourse. The public debate on the role of women is dominated by those who believe women have been "over-liberated" in the course of Soviet development. Many complain of the "masculinisation of women" and the "feminisation of men." Many also believe — men and women alike — that a greater differentiation between men's and women's roles in society is needed.

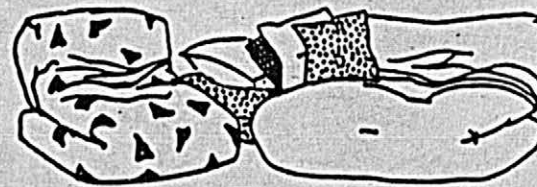
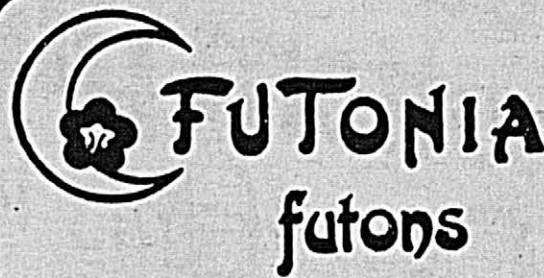
However as one female scientist said in *Izvestia*, a Soviet journal, "When, say, a new meat grinder is invented,

continued page 23

DR. J. BRAWER

NEUROENDOCRINOLOGIST AT MCGILL
LECTURING AT A SHABBATON FRI & SAT MARCH 15 & 16

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Sponsored by
Student Services
& Students' Society

FRIDAY, MARCH 8th 3:00 P.M.
Room 107 Student Union Building

LOOKING FOR EXCITEMENT?
BORED WITH LIFE AT MCGILL?
THEN JOIN THE BOARD and PROGRAM!



Students' Society applications are hereby called for the following Program Board positions:

- CHAIRMAN OF CONCERTS COMMITTEE
- CHAIRMAN OF SPEAKERS COMMITTEE
- CHAIRMAN OF PERFORMING ARTS COMMITTEE
- CHAIRMAN OF ALTERNATIVE PROGRAMS COMMITTEE

- CHAIRMAN OF WINTER CARNIVAL COMMITTEE
-organizing the six day festival in Feb '86
- CHAIRMAN OF WELCOME WEEK COMMITTEE
-chair a large committee of event co-ordinators
-organize and encourage maximum participation of students

COMMITTEE MEMBERSHIP

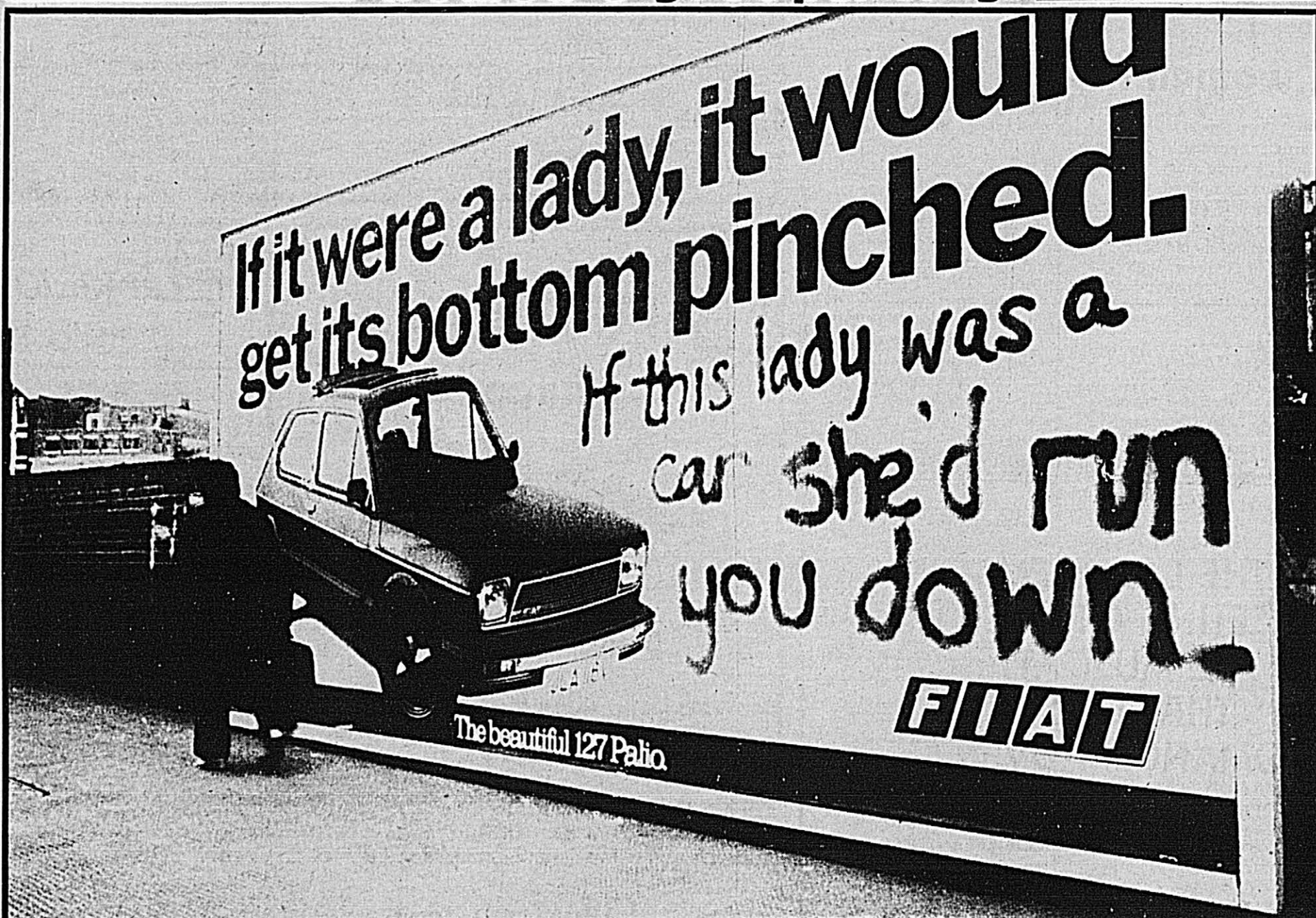
Enthusiastic and hardworking students are needed to assist the six chairmen in their respective programs.

Deadline for applications is

No later than THURSDAY MARCH 14, 1985 at 4:30pm. Submit applications to Leslie Copeland - Operations Secretary - Students' Society General Office.

Application forms available at Students' Society General Office, Sadie's II in McConnell Engineering Bldg & Chancellor Day Hall at the SAO and LSA office.

women's group listings



by Anna Asimakopulos

Montréal women have access to a wealth of services to cater to their needs — information, counselling, and orientation centres. The following is a listing of just some of services available to you, depending on your needs. Take advantage of them.

Reference Centres

Centre d'Information et de Référence pour Femmes
3585 rue St-Urbain
842-4780

This is a reference and information centre for the resources available to women. Depending on your needs, this centre will provide you with appropriate information.

Information NDG
4335 av. Hampton
484-1471

An anglophone centre which provides information on services and activities for women in the NDG area.

Rape Crisis Centres

Mouvement Contre le Viol
CP 391, Succ de Lorimier
526-2460

This centre, run by four female psychologists, provides group and individual therapy for victims of rape, sexual harassment and incest. This centre also provides referrals for doctors and lawyers.

Service Viol
Carrefour pour elle, Longueuil
651-5800

A centre which provides aid for victims of sexual harassment, living in the South-shore area of Montréal

Hotel-Dieu de Montréal
3840 rue St-Urbain
844-0161 local 393

Any rape victim admitted to the emergency ward of this hospital will be immediately treated by a doctor, as well as by a psychologist.

Counselling and Orientation Services

Option'Elle
3585 rue St-Urbain
842-6652

Professional counselling and orientation is given individually or in groups. There is also a reference library for students, as well as information on various companies.

Action-Travail des Femmes
2515 rue Delisle
932-4524

This group aids women in finding a place in the work force, in particular, Francophone women. Help is also given to women who are having problems in their work places.

Lesbian Groups

Gay Women's Information Line
5 Weredale Park
931-5330

Les Sourcières
CP 384 Succ. La Cité
288-4749

This group organizes informal discussion for lesbians that are over 35 years old.

Vidéo Amazone
CP 429, Succ. Victoria
489-8392

This group has made available an informative video entitled: "Amazones d'hier, lesbiennes d'aujourd'hui." This video is available in both french and english.

Librarie L'Androgyne
3642 St-Laurence street
842-4765

This bookstore sells both lesbian and feminist writings.

Feminist publications

La Vie en Rose
3963 St-Denis street
843-8366

This is a feminist magazine which appears once a month. It covers issues affecting women, from a feminist angle.

Les Sourcières
A feminist publication, which appears four times a year. They also organize activities for women — dances, concerts, etc.

Les Cahiers de la Femme
Concordia University
879-8522

This is a bilingual publication, which deals with various themes, from women and education, to women and work, to the arts and politics.

Women's theatre and film

Le Théâtre Expérimentale des Femmes de Montréal
320 est, rue Notre-Dame
879-1306

Feminist theatre, performed with a basis in collective theatre.

Studio D, ONF
CP 6100, Succ A
333-3265

To obtain a catalogue which contains a list of over one-hundred films on women, write to the above-listed address. The name of the catalogue is: "Beyond the Image: A Guide to Films about Women and Change."

Women's Art Gallery

Galerie Powerhouse
3738 rue St-Dominique
844-3489

This art gallery holds exhibitions of women's art. As well, there is a bulletin published regularly. It also serves as a documentation centre for information on women artists and on women's art.

women in the soviet union**...women in ussr**

continued from page 21

the article is headed 'A Gift to Women' or when a new grocery store is opened, you read 'Housewife will be Pleased.' That's an outdated philosophy and should be criticized in the press. Such confusions of relations and

condescensions do a lot of harm. They prevent both men and women from learning the meaning of genuine equality... The accent should not be on women's but on family work. The husband should do as much as his wife."

However, the theory of a radical redistribution of duties among women and men challenges "traditional perspectives" and cultural norms to much for the tastes of the Soviet leadership.

The emphasis is on reformism. And most reformers advocate the improved allocation of resources rather than the redistribution of duties as a key to sexual equality. They believe that all-purpose service

centres, cooperative household/childcare arrangements, new shopping centres, mail order facilities and reliance on teenage and elderly volunteers will "revolutionise everyday life."

For women to get to the root of the problem in the Soviet Union would constitute a major threat to the very nature of the power structure in Soviet society and the values and positions of those

who have perpetrated sexual discrimination.

Until a redistribution of duties in the home occurs, services improve and convenience items become more available, women will continue to be unequal in the home. As long as they are unequal in the home, their participation and influence will continue to be greatly hindered in the upper decision making strata of the professions and the Party.



McGill Film Society presents —

**THE LAST MEMBERS'
MEETING OF THE YEAR!
ALL MUST ATTEND!
THRILLS, SPILLS,
ROMANCE, ADVENTURE!**

Thursday, 7 March 7:30 p.m.
in FDA Auditorium

we also present:

la Regle du Jeu (with English subtitles)
Thurs 7 March 8:00 pm L132

2001: A Space Odyssey
Friday March 8 8:00 pm L132

Airplane!
Saturday March 9 8:00 pm L132

A.S.U.S. PUB NIGHT

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FEATURING ROCK VIDEOS

TONIGHT
THURS MARCH 7
8:30 PM
UNION BALLROOM
CHEAP BEER

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Friday March 8th
\$4.50 (McGill I.D.)

8 pm

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08 Jun-18 Jul	559	509	599	649	599		
19 Jul-05 Sep	609	549	549	609	549	609	
06 Sep-21 Sep	559	509	579	639	579	579	559
22 Sep-14 Oct	559	559	559	609	559	559	509
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 INFANTS: Under 2 years of age at time of travel — FREE.
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